

Italy's Christian Democrats in trouble

We are safe in assuming that the return of Ambassador Clare Boothe Luce for consultations with the State Department was prompted by the crisis in the Christian Democratic party which led on Jan. 5 to the resignation of the Pella Cabinet. It cannot be emphasized too strongly that, so far as Italy is concerned, the success or failure of U. S. policy in Europe is bound up with the fortunes of the Christian Democrats. Any swing toward the Leftist bloc—Communists and Nenni Socialists—would fatally weaken the Atlantic alliance. A swing toward the Right might be equally disastrous. Hence the concern in Washington over the discordant rumblings within the Christian Democratic party. It is hard to say at this distance what the trouble is. Personal rivalries and animosities appear to explain some of it. Perhaps, too, Premier Giuseppe Pella, who assumed office last summer with the understanding that his tenure was to be temporary, had overstayed his welcome. Policy questions, of course, are involved. Some groups in the party are displeased with Signor Pella for subordinating the European Defense Community to a Trieste settlement. Others are angry over his alleged neglect of social reform. Significantly, the one-day general strike of industrial workers last month was initiated by CISL—the labor federation dominated by Christian Democrats. (The Communists, naturally, were only too glad to cooperate.) That Signor Pella quit because a majority of Christian Democrats in Parliament refused to accept a conservative as Minister of Agriculture further indicates the centrality of the social issue. In a Christian democratic party, such a development is most unfortunate.

China's "New Democracy" at work

Almost four months ago an AMERICA Comment took issue with a headline appearing in one of our better known dailies (10/3/53). It noted that, far from "putting the brakes on the Red revolution," China's Communist regime, much to the grief of the people, was still rigidly applying the principles of Mao's "New Democracy." As news continues to filter through to the outside world, it now becomes evident that the People's Government is also having its share of headaches. Revenue is low. The state-owned industries have not poured the expected profit into Government coffers. Floating a bond issue is out of the question. The regime cut its own throat on that score during 1952 when a purge of the business world drew off much of the remaining private wealth of the country. Food production is another source of worry. According to figures in the Dec. 24 issue of the *Manchester Guardian Weekly*, although arable land in China has increased by 50 per cent in the last forty years, the total yield of crops in 1952 only equaled the 1932 yield. On top of this failure to improve food production, flood and drought have hit the country hard during the past year. Relief expenditures, apportioned not on the basis of individual need but of the importance of the areas affected, have put a serious drain on Mao's treasury.

CURRENT COMMENT

Unquestionably, all is not well within China. The sad part of the story is that whatever difficulties the Government may face, it is always the people of China who are hardest hit. The "New Democracy" with its emphasis on "public welfare" is not all it was cracked up to be.

Chair of Unity Octave

Catholics throughout the world will devote eight days (Jan. 18-25) to intense prayer that all men may join the one fold of the Vicar of Christ. They will echo the beautiful discourse of Jesus at the last supper when He prayed that all His followers might be one. With the mind of Christ, Catholics pray that all will join in the unity of the one fold under the shepherd of Rome. They pray for those who do not know the Church of Christ, for those who have become separated from His Vicar, for those of Christ's own nation who do not realize that the new dispensation has replaced the old, and for lapsed Catholics who no longer are in vital union with the Church. True Catholics will join to their prayers the witness of lives filled with Christ and love of Christ's Vicar. They will answer courteously and simply questions about the Church. If they do not know a satisfactory answer they will take the trouble to find it, making themselves indeed ambassadors for Christ.

Catholics in Russia hold on

A rare report on the life of the small community of Catholics of the Latin rite who continue to maintain a foothold in the Soviet Union has been published in the *London Catholic Herald* for Dec. 11. In November, a leading Catholic laywoman, the Hon. Henrietta Bower, went to Moscow and Leningrad and had the opportunity of interviewing the priests in charge of the three chapels permitted in those two cities. She also talked with the officials of the Council for Religious Affairs, organized in 1944 to supervise the non-Orthodox groups (AM. 10/14/44, pp. 28-29; 1/20/45, pp. 304-305). What she saw and learned there convinced her, she reports, that religion is still a living force in the hearts of a minority and that the practice of religion continues in Russia to a greater extent than is usually supposed. The church of St. Louis in Moscow counts about 8,000 "Easter communicants," of whom 140 were confirmed in 1952 by Bishop Strods of Riga.

One thousand were confirmed in Leningrad last June by this same prelate. Three churches are "open" in Odessa, Mrs. Bower was informed by the officials, as well as 300 in Western Ukraine (pre-war Eastern Poland). The debit side, however, is grim. Not a single bishop is functioning in all the Soviet Union, with the exception of Bishop Strods, who is a Latvian. These bishops have been "repatriated," said the officials, presumably to slave-labor camps. The teaching of catechism to those under eighteen is forbidden, while in any case catechetical material is almost impossible to obtain. "You don't practise religion if you want to get ahead," Mrs. Bower was told by the church congregations she visited. Her report did not touch upon the fate of the nearly five million Greek Catholics forced by Communist pressure to pass over to Orthodoxy after the war.

Soldier's pastor in Korea

The visits Cardinal Spellman has made to Korea for the past three Christmases have served at least three great purposes. There is no doubt about the comfort brought to the troops by the presence in their midst of the person to whom the Catholic Church has confided the special pastoral responsibility for their spiritual welfare. For besides being Archbishop of New York, Cardinal Spellman was appointed by the Holy Father in 1939 as Military Vicar for the Armed Forces. Secondly, the parents and loved ones at home are reassured by these annual visits to Korea of the care the Church exercises over the men and women serving their country in far-off climes. Lastly, our military leaders are thus impressed with the importance the Church attaches to the spiritual well-being of our troops. Traveling by jeep and helicopter, His Eminence offered Holy Mass five times in five different areas in Korea between dawn of Christmas Eve and sundown on Dec. 26. He addressed an estimated 18,500 of our servicemen, many of whom disregarded bad weather to attend. He celebrated midnight Mass before a congregation of the Ninth Corps, commanded by Gen. Thomas F. Hickey. The Cardinal also visited other UN personnel, including men from Colombia and The Netherlands. Now sixty-three, His Eminence has announced his intention to spend every Christmas in Korea so long as our troops are there and Almighty

God gives him the strength. On the latter score, we feel sure that many millions of his fellow-Americans even not of the Catholic faith, and above all our GI's, hope and pray it may be a long time.

Columbia centennial

Our near neighbor, Columbia University, last week formally began its year-long 200th-birthday celebration. The faculty planning committee had thought of everything, even of a commemorative three-cent stamp bearing the bicentennial slogan, "Man's Right to Knowledge and the Free Use Thereof." Columbia had even remembered, as Governor Dewey put it on Jan. 4, "to install its own president in the White House to celebrate its 200th birthday." In January, June and October, Columbia will respectively spotlight Columbia's relations to New York City, the nation and the world. These will be the three high points of the year's celebration of the charter granted to King's College by King George II of England on Oct. 31, 1754. Dr. Grayson Kirk, General Eisenhower's successor as president of Columbia, has announced that the university will sponsor or be honored by more than 200 scholarly and cultural events during these three months, and that more than 60 of the planned exhibits, conferences, convocations, lectures and dramatic festivals are taking place during January. The university has invited the whole world (even the Soviets) to its mammoth birthday party. Hundreds of the world's scholars will participate in bicentennial events. Nearly 500 universities, libraries, learned societies and discussion groups are planning programs based on the bicentennial theme. This Review wishes God's blessings on its 200-year-old neighbor. May He guide her search for truth. Our universities have a high responsibility to the modern world. Few, if any, of them wield greater influence than Columbia.

Tuskegee and Urban League reports

In the Union of South Africa, the color bar excludes four-fifths of the population from developing technical skills, which are reserved for the remaining one-fifth of the population. The result is reported to be frantic frustration on the part of the rapidly growing South African mining industry. It cannot attract sufficient white workers to exploit its gold and uranium deposits in the newly opened mining area of Orange Free State. Precisely the opposite situation is coming to prevail in the employment field in this country. According to the National Urban League report for January of this year, Negro workers found 19,625 jobs during 1953 through Urban League employment offices in 47 cities. The report included 274 new job openings with employers who had not previously hired Negroes. On the side of civic security, Tuskegee Institute, Alabama, announced at the New Year that it is discontinuing its annual "Lynching Letter" because, for the second straight year, no lynching has been recorded in the United States. The letter will be replaced by an "objective and factual" annual report on "significant

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changes" in the field of race relations in this country. Race-baiting South African Premier Dr. Malan's chief racial theoretician, Prof. Gerhardt Gerdener of Stellenbosch University, startled his country recently by declaring that the period of the white man's domination is over and that a change of policy is necessary (AM. 1/2, p. 350). A study of the practical benefits American business and industry find in fair employment practice may indicate to him what direction such a change of policy should take.

Colombo Plan progress

Even the limited success of an ambitious economic development project for backward areas is cause for rejoicing—especially when other nations, apart from the United States, are shouldering the responsibility. The Colombo Plan, which has now run one-third of its six-year course, is a self-help venture of the British Commonwealth for South and Southeast Asia. The United Kingdom, Australia, Canada, Ceylon, India, New Zealand and Pakistan fathered this program in 1950. Membership was later extended to some non-Commonwealth countries. The plan came into force July 1, 1951. It provides economic development programs for India, Pakistan, Ceylon, Malaya, Singapore, British North Borneo, Brunei and Sarawak. The program ran into a snag because world prices in the raw materials the countries export took a dip. Nevertheless, in 1953, according to the third annual report, the member countries spent 429 million pounds on agricultural improvements, transport and communications and electric-power development. The total expenditures in these fields—plus industry, mining and "social capital"—were set in 1950 at 1,868 million pounds for the six-year span, so the Colombo Plan, though running a bit behind schedule, could meet its goals by picking up momentum. Private U. S. investments accounted for a relatively small share of the total, though one purpose of the plan is to attract foreign capital to South Asia. Material assistance alone is certainly no cure-all. On the other hand, the grinding poverty of the hundreds of millions of Asians is not only an inhuman condition in itself but a continuing block to world peace and stability. It is therefore encouraging to be able to report progress in this extremely important program.

Canada's forward thrust

Year's end figures on Canada's economy bear out the impression visitors get of a great forward thrust. Last year set records in employment (5.4 million), personal income (up 10 per cent over the best previous year), spending (up 6 per cent), savings and investments (up 9 per cent) and capital expenditures (up 9 per cent to \$5.6 billion). Canada produced more steel, autos, oil, homes and consumer goods than ever. U. S. investments in Canadian business enterprises may top \$5 billion. Farm income, however, slumped 12 per cent; surpluses pose serious problems. But the general outlook is very good.

CUBA: SUGAR AND SOCIAL JUSTICE

The phenomenon of dictatorship and one-man rule generally in Latin American political life has been variously explained. Recently in the Jesuit monthly, *Latinoamerica*, it was ascribed to "illiteracy, primitive methods of labor, unexploited resources, the slavery of low wages, miserable conditions of food and housing, bare survival for masses of natives, and millions of mestizos without any social roots . . ." These conditions are evident even to the casual visitor. It is quite another thing to determine effective means to change the situation, though many are trying.

Such a one is Rev. Manuel Foyaca, S.J., of Havana, who has been laboring long and selflessly to bring alive the social conscience of Cuba. He operates in a stratum well below the level of politics, plots, revolutions and dictatorship that have marked the recent history of the island. He has gone about the countryside with sound truck and pamphlet, bringing to laborer and proprietor the principles of Catholic social teaching. Recently he went to the press in defense of the *guajiros*, the poverty-ridden sugar workers. He was answered by the director of the Association of Plantation Owners, so the facts were laid before the Cuban public in clear terms. Father Foyaca's position deserves notice because it seems to strike at the basic difficulty, at least in Cuba.

The problem revolves around sugar. In Cuba almost every facet of life is connected somehow with sugar. "*Sin azucar no hay país*" ("without sugar there would be no Cuba") is more than a slogan of the industry. It employs 500,000 workers; its crop constitutes eighty per cent of the island's exports. In this latter fact are the makings of tragedy for the Cuban economy. There is a current fear that Cuban sugar may soon become too high-priced in world markets. Production costs must be cut. But where? In wages?

When Father Foyaca suggested in the *Diario de la Marina* that a reduction of the laborer's wage should be only a last resort and should be accompanied by a reduction of employers' income, he stirred up a controversy. A reduction of one and not the other, he claimed "is not in conformity with elementary justice." He pointed out that the sugar worker's salary is already less than a tolerable minimum. Because his employment is seasonal, he must stretch it out over the "dead time" between harvests.

Father Foyaca brought the matter to public attention, he says, in order to awaken the social conscience of the wealthy classes, now "a bit lethargic," and to urge serious study of a problem in which the welfare of the entire island is involved. He concludes with the significant warning which goes straight to the heart of the matter. "Remember, sir, that if the present liberal capitalist economy does not discover formulas for settling these questions [of social justice], it will have to give way to a Christian economy which has such solutions. If not . . . to communism, which only social justice, not cannons, can successfully oppose."

PAUL S. LIETZ

WASHINGTON FRONT

As the President returned to Washington to deliver four major speeches—his radio report to the nation itself, his Report to Congress on the State of the Union, his Budget message, and the Economic Report—it was disclosed that he intended later to send five more messages to Congress. They would be on taxes, labor, farming, housing and social security. Presumably these five would be legislative requests.

These present a formidable prospect to Congress in an election year. Mr. Eisenhower may meet formidable opposition. He faces, of course, the usual political divisions in the two parties, by now well canvassed.

Two additional obstacles may cause trouble. The first, little noticed yet, is absenteeism. Some two hundred or more Representatives and Senators face primaries between now and June. That means they will have to be away campaigning. If runoffs occur, as they usually do in the South, this will mean more absences for another primary. Thus committee work invariably suffers in the second session of any Congress, and legislation slows down.

Another slowdown in the legislative process will come from the extraordinary number of inquiries in operation or planned. The first session showed they are very time consuming. Both Administration and congressional leaders are trying to devise brakes to put on them and on their procedures.

Rep. Kenneth B. Keating, able ranking Republican member of the Judiciary Committee, recently attempted to bring these probes back to their original purposes, which he said, are only two: 1) to consider new legislation or improvements on the old; and 2) to keep constant watch on the way the Executive branch is operating present legislation.

In recent years, however, hearings have steadily embraced other purposes. The first step was to make the hearing a kind of grand jury, but without any of the safeguards the law throws around that respected institution. Lately it has turned into an actual criminal trial, where the chairman is both prosecutor and judge. The penalties of alleged guilt are the extra-legal ones of loss of the witness' reputation and frequently of his livelihood as well.

The Administration is known to feel that it can weed out its own undesirable employees. If Congress under the GOP contends that after nearly two years the Executive has failed, the White House fears the party will suffer in the November elections. So Mr. Eisenhower and his staff keep repeating that the question of subversives in government should not be an issue by that time. They want to keep the attention of the Congress and the nation fixed on the purely legislative program he has worked out and desires to see adopted "quickly."

WILFRID PARSONS

UNDERSCORINGS

The Alliance Canadienne, an organization designed to promote amity between French and English-speaking Canadians, held its inaugural meeting in Toronto on Dec. 28. Rev. Arthur Maheux, professor of history at Laval University and one of the founders of the Alliance, stressed the importance of "understanding rather than fearing one another's religion." He pointed to the Province of Quebec as an example of peace between the overwhelming Catholic majority and the Protestant minority.

► The *Acta Apostolicae Sedis*, official publication of the Vatican, announced on Dec. 29 the establishment of the Pius XII Foundation for the Lay Apostolate. The foundation will coordinate the missionary activities of lay people throughout the world. It will replace the Conference of Presidents of International Catholic Organizations, which represents some 30 groups in 27 countries and has its headquarters in Fribourg, Switzerland.

► At the request of Most Rev. Joseph Kiwanuka, W.F., Vicar Apostolic of Masaka, Uganda, first modern native African bishop, the Grailville Lay Mission School, Loveland, Ohio, is sending workers to initiate a lay apostolate in Masaka. The first two lay apostles, Miss Josephine Drabek and Miss Alice McCarthy, will leave shortly to establish a secondary school for young women in that territory.

► The December, 1953 issue of *Catholic Maritime News*, bulletin of the U. S. Conference of the Apostolate of the Sea, carries a brief outline of the Newark Archdiocesan Plan for "covering the waterfront." That part of the Port of New York has 200 miles of shoreline, and 78 piers which receive 2,500 vessels a year. Briefly, each ship has to arrive in some waterfront parish of the archdiocese. The plan arranges for each parish to take care of ship arrivals in its own area. Details can be obtained from Rev. John A. Weisbrod, Director, Apostolate of the Sea, 404 Hudson St., Hoboken, N. J.

► At the convention of the Catholic Economic Association in Washington, D. C., Dec. 30, Prof. Walter Froehlich of the Department of Economics, Marquette University, Milwaukee, was elected president of the association . . . Dr. Thomas P. Neill, professor of history at St. Louis University, was elected president of the American Catholic Historical Association at its 34th annual convention, Dec. 31 in Chicago.

► A recent addition to the Educational Research Monograph series published by the Catholic University of America is *Church-State Relationships in Education in Connecticut, 1633-1953*, by Sister Mary Paul Mason of the Sisters of St. Joseph of Chambéry. It shows that Connecticut prefers a "spirit of cooperation" to a "wall of separation."

C. K.

Is Russia "letting up"?

Ever since the death of Stalin last spring, our press has been alive with speculations about the "intentions" of the new rulers of the Soviet Union. On the heels of Stalin's departure, it looked as if a real struggle for power might divide his would-be successors. During the inevitable period of redistributing power in the Kremlin, the USSR had no choice but to try to avoid trouble at home and abroad.

On the home front, the Russian people had apparently become increasingly disaffected with the Stalin regime. His stubborn aggressiveness against the free world had led him into a blind alley. His intended victims, by building up formidable counter forces, had imposed upon the USSR the necessity of funneling a large proportion of its industrial output into its military machine. The Korean war intensified this effect. Agricultural production, moreover (as was later revealed), had lagged behind the goals set for it. As a result, the people, short of consumer goods, continued to live in misery.

After Malenkov had apparently consolidated his power—perhaps as head of a "collective" rather than a one-man rule—he made ostensible concessions to quiet the popular unrest. He promised more consumer goods.

From an important article in the *Manchester Guardian Weekly* for December 24 it is clear that, at least until last October, the new regime encouraged limited but still genuine criticism of certain arbitrary and restrictive practices inherited from Stalin. Such criticism, after all, fell on the departed leader.

Similarly, in foreign relations Malenkov and company have given some signs of retreat from Stalin's intransigence. For example, they have "cooperated" to the extent of agreeing to the meeting of Foreign Ministers in Berlin on January 25 and (in a very qualified way) to a discussion of atomic energy.

Amidst the confusion which has followed upon the Kremlin's latest zigs and zags, we feel that several durable truths stand out. The first is that the momentum of world communism and its agents has not changed in any substantial way. War may be less likely, perhaps, but the global competition remains the same.

The second is that, the threat of war having receded somewhat, at least in the estimate of leaders of the free world, the greatest force for unity, both within the free nations individually and among them collectively, has obviously lost some (perhaps even a great deal) of its unifying effect.

Under these circumstances, a third truth emerges: the tasks facing free-world statesmanship have intensified rather than diminished. We must compete with world communism on all fronts, over the long pull and against a host of centrifugal forces. If the military struggle has slightly relaxed, the economic and moral have become sharper. If we have more time to work, we have more work to do in that time.

EDITORIALS

Disposal of U.S. food surplus

The American people last year saw one-half billion bushels of their 1953 grain crop piled up under Government seal. There it jostles the already existing farm surpluses collected over several years under the Federal Government's agreement to support farm prices. This already fantastic food bin will grow even bigger as the big 1954 surpluses join it.

Confronted with this evidence of nature's fecundity, it is perhaps difficult for us to realize that 70 per cent of the world's population is underfed. Yet this shocking figure is vouched for by His Holiness, Pius XII, in an address of December 6 to the delegates attending the seventh session of the United Nations Food and Agricultural Organization.

His Holiness, together with the food experts attending his special audience, recognized that last year's 2.3 per cent increase in world food production barely kept pace with population increase. This meant that per capita supplies of food in 1953 only regained their pre-war level.

Breaking up this average increase, the Holy Father saw, on the one hand, unwanted surpluses, largely concentrated on the North American continent, and on the other hand, heart-rending shortages over most of the rest of the world. Speaking in the name of humanity, His Holiness said: "The civilized world always looks with great sadness at the pitiful picture of hunger victims at a time when the earth is capable of feeding all men."

The long-run solution to this problem, in the Pope's view, is to increase productivity in the underdeveloped regions by means of technical-assistance programs. But in the immediate future, he saw, the problem is to get existing surpluses to where they are desperately needed.

It must be difficult for His Holiness to understand why Americans, whose magnanimity he has so often commended, do not have the imagination to rise more fully to this challenge. Insofar as our assistance would be by way of gift, our giving from surpluses would be relatively burdenless giving. Insofar as it would be by way of sale on easy-terms, it would be an exercise of equity. For many smaller nations are unable to pay world food prices, partly because cooperation with the free world's defense programs has in one way or another interfered with their normal sources of income. Some plan could be worked out that would not adversely affect world trade. Charity should "urge us on" until we find a workable solution.

Unemployment benefits too low

To help keep within bounds whatever it is the country is now experiencing—rolling adjustment, shakedown or orthodox recession—the Eisenhower Administration wants the States to extend the duration and boost the level of unemployment-compensation benefits. Secretary of Labor James Mitchell started urging this policy early last fall. The President's Council of Economic Advisers, after studying the problem independently, is supporting him.

In taking this tack, the Secretary of Labor is motivated, of course, by a concern over declining payrolls. But he has something else in mind, too. The Bureau of Employment Security recently released figures showing that since 1939 the unemployment-compensation system has been progressively falling short of the goals originally set for it. When the system was launched in 1935, its authors intended that unemployment benefits should on the average equal about 50 per cent of the wages lost by the unemployed worker. As early as 1939, benefits had fallen to 40.8 per cent of lost wages. Since that time there has been a steady slide—interrupted only twice—in the percentage of average wages paid out in compensation. The Bureau of Employment Security reports that in 1952 the percentage had dropped to 33 per cent.

The following table gives an over-all picture of the maximum compensation benefits the unemployed received last year. (Many, of course, received less.) For statistical simplicity, Alaska, Hawaii and the District of Columbia are considered as States.

No. of States	Maximum Benefits
9	\$20 to \$23
16	\$25 or \$26
9	\$27 or \$28
15	up to \$30
1	\$33
1	\$35

According to the Bureau of Labor Statistics, average weekly wages in factories making durable goods were \$71.02 last November. In mining they were somewhat higher, and in retail trade and plants turning out non-durable goods, substantially lower. On the average, therefore, in only a few States did maximum compensation benefits equal 50 per cent of lost wages.

Despite the urgings of the Administration, chances are not bright that much will be done in 1954 to increase benefits. For one thing only 14 State legislatures are scheduled to meet this year. For another, so far as the level and duration of unemployment compensation go, the Federal Government proposes and each State's legislature disposes. In this matter State lawmakers, especially in the South, are very jealous of their prerogatives. Admittedly, they cannot be expected to have the same broad interest in the national economy as Federal officials have. Nevertheless, a just concern for the well-being of workers within their respective jurisdictions ought to dispose them to heed the Administration's urgings for higher unemployment benefits.

Preview of 1976

In only twenty-two more years the United States will be celebrating its 200th birthday. What will it be like then? The editors of *Life* recently came up with a happy preview. Materially, the United States will be a bigger country—with new products and new technology. We'll be twice as well off as we were in very prosperous 1953. There's nothing to hold us back.

Maybe you are worried that we will run out of power. *Life* predicts we shall have twice as much power in 1976 as now. The energies will be there, and so will the American talent for using energy. Energy and talent require the scientist's insight and ingenuity to harness them. Here too we are in good shape. To prove it *Life* includes the portraits of a "mere fourteen of the thousands of U. S. scientists . . . [those] men who can make all our dreams come true."

One of these achievers of dreams, Dean George R. Harrison of Massachusetts Institute of Technology, spells out for *Life's* readers the glittering details of our technological future. Much of this detail has become so familiar that many readers must have thought Mr. Harrison old hat. But technology will do more than just harness energies. It will help to keep the political balance necessary to accomplish the dream. The dean expresses it this way:

Though all are connected to a considerable degree, our politics are determined by our economics, our economics by our industry, our industry by our technology, and our technology by our science.

What disturbed us while reading *Life's* fascinating and undeniably sound prognosis was the nagging feeling that this account (as well as several others like it) appears to contain precisely that adulation of technology condemned by the Holy Father in his 1953 Christmas message.

The Holy Father, a sincere champion of science, technology and progress, expressed great concern over "this excessive and sometimes almost exclusive esteem for progress in technology." He feared that "this era of technological progress might make man into a giant of the physical world at the expense of his soul."

What kind of men and women will people the America of 1976? Even today we commonly complain that men have mastered the forces of nature but have not learned to master themselves. By 1976, will husbands and wives have achieved greater stability in marriage? Will labor and management be more in accord? Will fewer young Americans be delinquents, and fewer older Americans alcoholics?

The answer will depend on many non-technological factors, such as the development of better techniques of social control and individual adjustment. In very large measure it will depend on whether Americans learn to live more consistently according to the moral laws Almighty God has implanted in human nature. The tasks before us are humbling when measured, not by human predilections, but by God's laws.

Disability, U.S.A.: meeting the problem

Gordon George

DR. HOWARD A. RUSK, one of the most vigorous and far-seeing physicians on the American scene, is chairman of the Department of Rehabilitation and Physical Medicine at the New York University College of Medicine. He is also an associate editor of the *New York Times*. Recently in his weekly column in that paper, Dr. Rusk pointed out that the origins of the public health movement lay in the inability of single individuals or groups to provide a city with pure water, to see that milk was pasteurized or garbage properly disposed of. Water, milk, garbage—these were health problems all right, but not purely medical problems. Doctors, politicians, economists and engineers, all had to put their heads together to meet the problems. In other words they were community problems which could only be solved by community action.

Another such problem ripe for community action, in Dr. Rusk's opinion, is the problem of disability. He writes:

Today our problems of chronic disease and physical disability have reached such proportions that they similarly cannot be solved by any single individual or group of individuals. They, too, are community problems involving medical, social and economic factors, and they can be solved only by community action to which each individual and group within the community contributes his own particular skills and experience.

In a previous article in this Review (11/14, p.171) we traced the size and importance of the growing ranks of the disabled in this country and pointed up the problem as a challenge to the individual and social resourcefulness of the American people.

What plans are afoot to meet that challenge?

Before answering that question, it might be wise to point out that the word "disability" covers a lot of territory. Disability can be broadly defined as any mental or physical disorder which prevents a person from playing his normal productive and social role in life. Such disability may be temporary, such as a broken arm, or permanent, such as a missing pair of legs. Again, a person may be only partially disabled, as, for example, by weak eyesight, or totally disabled, as is the paralyzed patient in an iron lung.

Since such disabilities strike people at all ages and in all walks of life, the problems disability breeds are correspondingly varied and complex. Consequently no simple, one-dimensional remedy will suffice.

Perhaps the most promising and dramatic approach towards a solution is the marvelous advance in physi-

In a previous article (AM. 11/14/53) Fr. George, S.J. showed that the problem of the physically disabled has reached such proportions that it demands community action. Now AMERICA's associate editor indicates what is being done so far by way of rehabilitation, disability insurance and intelligent employment of the handicapped to meet the problem.

cal medicine and rehabilitation since World War II. Seemingly hopeless cripples are being restored to active and useful lives. The thrilling story of rehabilitation is well told by Dr. Rusk and Mary E. Switzer, director of the Office of Vocational Rehabilitation, in a joint work, *Doing Something for the Disabled* (Public Affairs Pamphlet No. 177, 22 E. 38th St., N. Y. 16, N. Y., 25¢). They point out how we can do vastly more today than ever before in history to master the disabling effects of sickness and accident. In modern rehabilitation clinics across the country 90 per cent of all disabled people have been taught to do some gainful work. Thousands upon thousands of the handicapped have thus become self-sufficient citizens, as rehabilitation prepares and teaches them "to live within the limits of their disabilities and to the full extent of their capabilities."

The Air Force's "Red" Mosley, the quadruple-amputee Korean vet mentioned in our previous article, is a fine example of what can be done when a disabled person's pluck meets the skill of doctors and the trained therapists half-way. He had wandered about, lost in the bitter Korean winter, for three days after he had been forced to bail out of his plane by Communist gunfire. Severe frostbite did so much damage that he subsequently lost his hands and feet. That was in December, 1952.

In August, 1953 he was back at his home town of Paterson, N. J., after spending months at the Walter Reed Memorial Hospital in Washington undergoing operations and treatment that gave him two legs and two hands. They are artificial legs and hands, to be sure, but "Red," who is only twenty-two, can now drive his own specially equipped car and thinks he would now like to enter the field of salesmanship. In an earlier day he would have languished in a wheelchair for the rest of his life.

Apart from its prime and merciful work as a relief of human suffering and frustration, rehabilitation is also plain economic horse sense. There is no doubt about it. Kenneth Pohlman, rehabilitation consultant for the United Mine Workers Welfare Fund, reported recently on a statistical study showing how rehabilitation of 169 injured mine workers had given them a weekly aggregate earned income of \$6,760 and a work-life expectancy of \$6.8 million. Without rehabilitation, these disabled workers who are now self-supporting would have cost American taxpayers up to \$6 million as public-assistance cases because they would have been treated as unfit to work the rest of their lives.

Another study, that of the U. S. Office of Vocational Rehabilitation for the year ending June 30, 1951, shows how 8,000 rehabilitated persons who had previously been receiving public assistance to the tune of \$5.7 million every year were able to earn about \$14 million in the first year after their rehabilitation. The \$4 million it cost to rehabilitate them was less than three-fourths what it would have cost to maintain them as public-assistance cases for only one more year. Now, as contributing members of the community they will pay an estimated \$1 million in Federal income taxes alone. And best of all, they begin to feel once more that they are alive, that they count for something among their fellow men.

While rehabilitation is doing wonders, it is by no means a complete solution to the problem of disability. There are some disabled people who are beyond rehabilitation, and others who can be helped, but not to the point where they become self-supporting. For many of these people, the loss of income due to their handicap represents disaster for themselves and their families. For a breadwinner in the lower-income brackets, indeed, even a temporary disability can cause a serious family crisis. Against disability-caused loss of income the best remedy is undoubtedly some form of disability insurance.

Disability insurance is not, of course, a new idea. One form of it has been in operation in this country for almost half a century. Compulsory insurance against job-connected injuries, or workmen's compensation, as it is commonly called, put in its first appearance in 1902 in Maryland. Today, almost every State has some form of workmen's compensation, though the States differ widely in rates of compensation and in the length of time for which it is paid. About 70 per cent of them lay down a maximum number of weeks, usually between 300 and 400, beyond which compensation will not be paid.

A new form of insurance has recently come into existence: compulsory insurance of workers covering non-job-connected disabilities. This is hardly eleven years old and exists in only four States: Rhode Island, California, New Jersey and New York, as well as in the railroad industry. A recent study, *Disability Insurance 1952*, issued by the Research Council for Economic Security under the direction of Gerhard Hirschfeld, gives an admirable account of present legislation and practice in this form of disability insurance.

All told, about 3.6 million workers are now covered by these State and railroad plans, compared to 39.7 million who carry some kind of private disability insurance.

Rhode Island led the way in 1942 with the first State-enacted system. Its plan was virtually an extension of the State unemployment insurance scheme,

already supported by payroll deductions and employer contributions, as its disability-insurance system still is.

Disability benefits in Rhode Island vary from a minimum of \$10 a week to a maximum of \$25 a week and extend over a period of from 5 to 26 weeks, depending on the worker's annual wage income. California and New Jersey also have plans which are extensions of their unemployment insurance system. The railroad workers all come under a national plan of unemployment insurance. They, too, got an extension by way of disability insurance by act of Congress effective July 1, 1947.

The New York plan, adopted in 1949, is somewhat different. A State law requires employers to provide disability insurance if they hire four or more employees for at least 30 days in a calendar year. The law sets up the New York State Insurance Fund, which operates like any private insurance company and even pays taxes. The employer may purchase disability coverage for his workers from this State Insurance Fund or from any private company that gives equal or better benefits. The employer may even get approval to insure his workers himself. The benefit rate schedule in the New York scheme ranges from a minimum of \$10, or the average weekly wage, whichever is less, to a maximum of \$30 a week.

Right now a lively wrangle between labor and business groups hinges on the relative merits of voluntary insurance (favored by business) and State-operated plans (favored by labor). Whatever pattern is adopted, widely increased disability insurance seems on the way. Eleven States had introduced thirty-one bills on disability insurance or related legislation by May 15 of this year. Four States (Connecticut, Michigan, Pennsylvania and West Virginia) have set up study commissions to report on disability legislation.

Existing State plans are not geared to give adequate coverage for total disability but offer only temporary benefits to cover a relatively brief work layoff. What happens to a man who is not eligible for social-security benefits because he is not 65, yet becomes totally disabled? Sen. Paul Douglas (D., Ill.) believes the plight of such a worker points to "one of the big gaps in our social-security setup." Last August Mr. Douglas asked in the Senate:

But what happens today under the existing laws when a breadwinner is struck down by a serious chronic illness or is severely or permanently maimed in an accident which takes place in his home or away from his business? Usually the result is stark tragedy for himself and his family. Workmen's compensation does not cover this kind of accident. Private companies cannot give the kind of protection which would be required for doctor bills running over several years at prices most workers can afford.



The Senator had sponsored a bill on July 1 to fill what he termed the "big gap." If passed at the next session, the bill will "make rehabilitation services available to individuals, so that they can, whenever possible, get back on their feet." Should rehabilitation fail to restore the disabled worker to the point where he can support himself and his family, the bill provides regular monthly payments for him until he reaches the age of 65, when he becomes eligible for social security. The cost would be borne by the old-age and survivors insurance trust fund.

If a sound system of insurance is developed along with rehabilitation work and intelligent placement of the handicapped in jobs they are capable of handling, that combination will take the really rough edges off our growing national problem of disability.

A lot remains to be done. A big backlog of 2 million persons, swelled by an additional 250,000 every

year, awaits rehabilitation. We do not have nearly enough doctors trained in physical medicine. We suffer from an acute shortage of trained personnel to assist doctors, such as physical therapists and medical social workers. There are not enough funds available to equip needed rehabilitation centers.

We have not even mentioned the problem of rehabilitation of the mentally disabled, who occupy more than one half of our hospital beds. Although there is sufficient hope of progress to justify a really energetic attack on the problem, funds, personnel and equipment are lacking.

Yet for all that, the prospects are not unpromising. The American people are just beginning to wake up to the presence of the vast throng of the disabled in their midst. At the same time they are beginning to see the big promise of a vigorous program of combined rehabilitation and disability insurance.

A Montreal success in adult education

James G. Shaw

THE THOMAS MORE INSTITUTE of Montreal, now in its ninth year of operation, offers a picture of an unusually successful experiment in adult education at a high academic level. It was begun in 1945 by a group of young lay people who had not a penny of capital, a foot of office or classroom space or one full-time worker. In its 1952-53 sessions it enrolled 741 students, of whom ten were given the B. A. degree. (The majority of its students either have degrees or are not interested in acquiring one.)

What are some of the factors that make for the success of the Thomas More Institute? Its teachers are picked from the best academic, professional and religious institutions of the city. It does not offer a course unless the directors have a man whom they really want people to hear. It maintains freedom from established curricula, yet fashions its courses and requirements so as to meet the accepted standards for a liberal-arts degree.

The story of how the institute came into existence and managed to stay the way it wanted to be in spite of the normal handicaps of collective Catholic activity is perhaps more interesting than a detailed account of what it is. For the circumstances in Montreal were much the same as those in any large Catholic center, and the method used to get the most out of the abundant material available was one of simple, direct individual action that can be duplicated anywhere.

Mr. Shaw, at present working on a history of the rosary, has been a teacher and director of the Thomas More Institute since its beginning.

Montreal had a good number of able intellectual leaders, but they were segregated from the community at large, each in his own college, convent or seminary, or in professional life. It also had a large number of adult Catholics who felt a hunger for the kind of intellectual food these people could give. Their appetite had been whetted rather than appeased by various individual lecture series and occasional courses at one institution or another. In addition, the city's elementary-school teachers, who usually have only two years' normal school after high school, needed courses outside teaching time which would enable them to complete the work for their degrees.

Various plans had been set on foot. Though none was realized, each had done a bit to awaken minds to needs and possibilities and had left another handful of people prepared for cooperative understanding when the time for action came.

That time came when three completely inexperienced young people began pushing the matter among their friends both clerical and lay. Stan Machnik was a teacher just out of normal school. Veronica Smythe was a teacher in high school. Charlotte Tansey had taken her B. A. into the business world before going on for her master's degree. Gradually the circle enlarged to include other likeminded friends. The clerics who were approached showed warm sympathy with this lay effort and gave cooperation according to their abilities and their interest. Rev. Eric O'Connor, S.J., so threw himself into the enterprise that he soon became with Miss Charlotte Tansey what the two remain to this day, the working executive of the institute. Stan Machnik won the active cooperation of Rev. Emmett Carter, director of English students at Jacques-Cartier Normal School, and assistant director of Catholic Action for the archdiocese.

From the beginning, the discussions revolved around two questions: Can we have evening courses from the professors we want? Can we arrange those courses so that people who desire to do so may acquire credits toward a degree?

Typical of the Thomas More approach were the first discussions on what should be required of an adult seeking a B. A. degree. The group agreed immediately it was ridiculous to begin teaching adults Latin and Greek, at that time considered essentials for a classical degree in Quebec. So they sought to determine the values which made those languages traditional in a classical education. Several educators were called in on this discussion, which finally brought out three benefits expected from such study: contact with classical civilization; better understanding of one's own language; intellectual discipline. It was then decided that the adult-education equivalent of these could be obtained from reading classical authors in translation; from well-disciplined courses in English expression (including etymology); from any exact study, such as mathematics.

BEGINNINGS

The degree requirements as finally worked out and accepted called for 20 essential courses: theology, 2 courses; philosophy, 3 courses; English literature, 2 general courses, 1 intensive course; science, 2 courses; 1 course each in English expression, contact with classical culture, history, French literature, mathematics; and 5 complementary courses.

Before the matter of credit-granting was carried further, the principle was very definitely laid down that credits would never be given precedence in the determining of courses. The desirability of having such a course from such a professor would be the primary consideration. What credit, if any, a given course might carry would be secondary. That policy, combined with strict adherence to high standards, has paid off in public respect for the Thomas More B. A.

When the courses opened in the fall of 1945, the institute was quite clear about its nature and aims. But all its plans had been made without financial resources. The executive comprised people with other full-time occupations. Meetings were held in members' homes; the first secretarial work was done at home by Stan Machnik; the first files were kept in a shoe-box under Charlotte Tansey's bed.

Fees averaging \$15 a course were decided upon, and out of that professors were to be paid \$7.50 per lecture-hour. Use of classrooms two evenings a week was obtained in the centrally located D'Arcy McGee High School. Seven courses of the quality desired were arranged, and the Thomas More Institute of Adult Education opened its doors.

The response was immediate and gratifyingly in accordance with the founders' judgment of the community's need. Credit students were less than a fourth of the enrolment. In general, the professor made the course. The students came from all levels—doctors, lawyers, priests, housewives, stenographers, salesmen, teachers, Ph.D.'s, people who hadn't finished high school, Catholics, Protestants and Jews. They all had a single thing in common: inquiring adult minds. The foundation of Thomas More's success lay in the fact

that these people, who first came largely out of curiosity, found that they were being treated as adults and stayed.

The second year, courses increased from 7 to 11, enrolment from 90 to 166.

By the time its third year opened, the institute had made its presence felt in the community. It naturally became the target for a number of zealous Catholics who wanted to make it other than it was. For some people it wasn't intellectual enough; for most, however, it was much too intellectual. Similarly, it wasn't Catholic enough and it was too Catholic. There was an underlying murmur of "Who do you think you are anyway?"

This was a critical period. It was difficult to reject some of the suggestions about what Catholic adult education should include. But trying to follow them at that point would have meant disintegration.

The youthful and largely inexperienced board of directors stuck to its guns. The institute had to be something before it could be something more. It would continue to act along the lines it had set down, giving university-level courses for adult minds, being a Catholic contribution to the community at large, and keeping its academic standards unquestionably high.

That the young and essentially lay group was able to do this and survive was largely due to the prestige of its only two clerical members and their willingness to stand by the board's decision and bear the brunt of whatever criticism that entailed. Father Carter and Father O'Connor are men of such caliber that they can on the one hand meet any critic on his own level, and on the other enter heartily into the down-to-earth discussions which characterize meetings of the Thomas More executive.

GROWTH

In vindication of its earlier restraint, the Thomas More Institute is now doing most of the things it was then criticized for not doing. The new courses, according to whether or not they fitted into the basic plan, were either embodied in the general curriculum (e.g. art, music, Great Books discussions) or given in separate "sub-institutes" (workers' school, high-school courses).

By 1948 it had become necessary to have a headquarters and at least one full-time worker. An office was obtained, and Charlotte Tansey, having finished her M. A. at McGill University, took on the job. The fees, which had so far carried the courses, now had to be supplemented from other sources. This was done, and is still done, by begging enough to meet the annual office overhead.

In May, 1953 the St. Thomas More Institute held its sixth convocation. Its honorary president, Paul Emile Cardinal Léger, Archbishop of Montreal and Chancellor of the University of Montreal, presented ten graduates with B. A. degrees. Father Carter, its president, showed that the 46 courses in history, literature, science, philosophy, theology and "human living" given

during the academic year had never lost sight of the institute's goal, which is

the attainment of wisdom, as distinct from knowledge alone, an harmonious development of the faculties; the acquisition of truth and basic principles, coherent thinking, clear expression, relevant judgment, discrimination in values . . .

The dean reported the results of an inquiry conducted among Thomas More professors with long experience in regular university courses. They had been asked their estimate of the institute's academic standards as compared with those of regular universities and colleges. The replies were unanimously favorable to the Thomas More. One veteran science professor from a leading secular university, an authority on university admissions and credits, wrote that the essays he received from his Thomas More classes were far superior to those of his regular students and that he would rate a one-hour class at the institute as the equivalent of three hours in the university classroom.

From being just an idea in the minds of a few young people, the Thomas More Institute has grown into a flourishing institution that is performing a genuine cultural service for the entire community.

"Going to different schools together"

Thomas G. Brennan

REMEMBER the old wisecrack about "going to different schools together"? It is a pretty sensible description, really, of what should happen in a community which maintains both public and parochial schools.

A certain proportion of the American people oppose the Catholic parochial-school system. The opposition of a few has its origin in bigotry. Others regard Catholic schools as too authoritarian, "undemocratic" and "unscientific." Perhaps the most widespread and consistent opposition comes from those who see in parochial schools a threat to national and local unity.

The charge and the fear of parochial-school "divisiveness" are especially common among those imbued with deep faith in public-school education. Public-school educators place great emphasis on its social purpose: "to develop well-adjusted individuals for life in modern American democratic society." This preoccupation with "education for democratic living" is evident in public-school professional literature and training courses.

Actually, of course, there are three great levels of human life on which a philosophy of education can

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rest. One is the religious level, where the school aims primarily to teach religious truth and religious habits. A second would be the humanistic or cultural level. The third level would be social or political, where the school aims primarily at imparting the attitudes and values important in a particular kind of society.

The philosophies of education based on these three levels of human life are not mutually exclusive. A religious school can and does give a well-rounded cultural and social formation to its pupils. A humanistic school must not ignore social and political purposes.

But the process does not readily work in reverse. The school which has a specifically social aim is less likely to concern itself with humanistic, and especially religious, educational aims.

It is easy to see how the American public schools came to accept a social aim. In a society of mixed religions and egalitarian and pragmatic tendencies, the religious and humanistic philosophies of education were less likely to find favor.

Precisely because this democratic social aim appeals so much to Americans, parochial schools are apt to appear in an unfavorable light. Opposition to Catholic schools can therefore take on a patriotic aspect and become very intense. It is also true that by words and actions the attitude of some Catholics towards the public-school system serves to heighten the tension.

To the charge of "divisiveness," Catholics can reply by pointing out that American society is pluralistic. Parental rights and the right of the child to a religious education must be protected against the false ideal of a monolithic uniformity.

Actually, however, charges and rebuttals are not going to solve this problem. Catholics and non-Catholics together must find ways to bridge the undeniable gap. "Separation of Church and State" limits the field for joint action. But much cooperation is possible.

For example, Michigan has for several years had a program called "Senior Government Day" (AM. 12/6/52, pp. 271-72). Seniors from all the public and parochial schools in an area meet together for a day with State and local government officials. The sponsors of these meetings encourage discussions which are invariably stimulating and spirited.

In Saginaw, a "Junior Citizens' Council" has for years brought together students from public and parochial schools for joint promotion of community projects. In Bay City, the public and parochial high-schools have recently formed a "Students' Safety Council" to promote a city-wide safety program for teen-agers.

To multiply this type of joint action, leaders of public and parochial schools, possibly under the sponsorship of the chief State education officer, should meet to plan and promote a definite course of action which would eliminate the danger of the "divisiveness" which many fear. Surely there must be a middle way between the abolition of parochial schools and an absolute, iron-curtain separation of the great partners in the American system of education.

American ingenuity can devise a workable scheme

of cooperation between the two systems. There should at least be study and experiment in this area. Public officials and Catholic leaders could work out various types of joint undertakings. However modest, they would all help to bridge the valley now dividing two

essential parts of our school system. The United States has chosen to educate its youth in public, private and parochial schools. Educators must devise the practical means by which this same youth can "go to different schools together."

Television: résumé and forecast

William A. Coleman

When you look back over the twelve months of TV just past and, with an eye to the future, attempt to assess the recent progress of the cyclopean monster, one fact, cogent if not profound, forces itself on you.

It is this: no advertising agency in the United States maintains a television engineering staff or laboratory. Nor do national advertisers—unless they specifically manufacture video receivers and equipment—have anything to do with the technical progress of the TV industry. Only on the programming side of the picture is their effect felt and here, of course, it is considerable.

The corollary: in the year 1953, television in the United States strengthened its electronic sinews, expanded its service greatly and made some impressive technical strides forward; but program-wise, unfortunately, there were only minor gains to cheer.

Among networks, the big news was the resuscitation of the American Broadcasting Company. By permission of the Federal Communications Commission it became American Broadcasting-Paramount Theatres and with the adrenalin of Paramount millions added a line-up of star-studded shows to its 1953 autumnal schedule. Most of these offerings were fairly usual situation-comedy programs or variety stanzas, but among them were also "The U. S. Steel Theatre" and the "Kraft TV Theater" (twin to that already established on NBC-TV). Both are hour-long segments, helping to widen the vista for serious drama.

"Medallion Theatre" on CBS-TV was another new "live" arrival of value. On NBC-TV, the "Hallmark Hall of Fame" distinguished itself with Maurice Evans' two-hour *Hamlet* and a Christmastide repeat of *Amahl and the Night Visitors*. Planned for January 24, on the "Hall of Fame" is a 120-minute video version of Shakespeare's *King Richard II*.

The third annual survey of New York City television, conducted by the National Association of Educational Broadcasters and released late in November, 1953, showed drama (of all kinds) to be the number one type of presentation on the air. Not surprisingly, crime drama stood first, both in terms of actual hours and hours of increased time. Children's programs, of

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which nine-tenths were telecast in children's hours in 1951, by now have been dispersed to other time segments, so that in 1953 only six-tenths of them remain in the hours when youngsters are most apt to listen. The number of acts and threats of violence observed in 85 per cent of total program time increased substantially (15 per cent) between 1952 and 1953. Significantly, children's hours were twice as saturated with violence as other periods. The trend seems definitely in this direction and away from children's adventure, historical drama and fairy tales.

The one bright spot in this dark domain was the debut of "Excursion," a sort of "Omnibus," Junior Grade, which on Sunday afternoons fills one hour with worth-while, entertaining and educational fare for youngsters. With two programs on the air, the Radio-TV Workshop of the Ford Foundation is continuing to prove its value and practicality.

The Code Committee of the National Association of Radio-Television Broadcasters, reported in November on the first year of the code. It seemed smugly self-approving about its success in the area of crime shows and impropriety in women's wear, and frank in its apprehension about over-commercialization on television.

In the former case, the smugness, I feel, is unwarranted. As noted, crime shows and scenes of violence are not on the decrease, even though complaints to the NARTB about such violations may be. And plunging necklines, in the meantime, have given place to no necklines at all. Strapless evening gowns on TV are so low as to be almost completely out of sight, particularly during close-up shots of panelists on quiz shows. Foreign correspondent Marguerite Higgins, for instance, guesting on "Leave It to the Girls" about the time the NARTB *First Report to the People of*

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the U. S. was issued, appeared in—or perhaps I should say out of—a gown that unbelievably seemed to start near her waistline. Need I add that the effect was grotesque rather than attractive?

The committee could hardly do otherwise than admit TV's overdose of commercialitis. *Sponsor* magazine recently conducted a survey of 450 advertising agency executives, station managers and important video clients across the country. In answer to the question, "Is TV over-commercialized?" 59.5 per cent answered "Yes," 28.2 per cent replied "No," and 12.3 per cent said "Maybe." Imagine how ordinary viewers would have voted!

Because of the spotlighting of this evil by the NARTB and other groups, we may hope for corrections to follow. Don't expect them to come about quickly or easily, however. Multiple plugs, overlong commercials, "dramatized" advertising such as the use of actors to pose as doctors, irritating "spots" and overloaded "participation" shows are some of the offenses to be eliminated. The Code Committee still has to convince the American public that it can effectively police the television industry with a code that lacks teeth.

Last year 225 TV stations went on the air, bringing the total number of outlets from 123 at the close of 1952 to 348 at the end of 1953. As a result of this continuing growth, "monopoly" cities, those with only one TV transmitter, will be reduced in the near future to only 24 markets. Elsewhere, new stations usually mean more network affiliations, so the networks will continue to grow.

Financially, the networks are doing better every year. CBS-TV grossed an estimated \$95.36 million in 1953, just about \$26 million more than the year before. NBC-TV took in approximately \$95 million, a 20-per-cent increase in business over 1952.

Closed-circuit telecasting continued on the increase during 1953, and color television spurted by leaps and bounds. CBS capitulated to the "compatible" system urged by the National Television System Committee, and in December the FCC approved regular commercial color telecasts. In the "compatible" system, color telecasts can be viewed in color on a special set or in black and white on an ordinary set. Sets available during 1954 will be expensive and equipped with small screens; from two to five years will be needed for the general introduction of multichrome TV.

Subscription video in 1953 went through tests, of a kind, in Chicago and in Palm Springs, Calif. The next step, plans for which are already under way, is the introduction of regular pay-as-you-see service in the major TV centers. New York City will lead the list. After that, watch for a rapid growth.

Electronic tape recording of video pictures was a laboratory reality by the summer of 1953. By November, RCA was holding demonstrations of color-TV programs recorded on magnetic tape and immediately played back to an appreciative press audience. The commercial production of such equipment will take

two more years. Its potential is great for motion pictures, education and home entertainment, as well as for TV. Because such video tape may be re-used a number of times and because no processing is necessary, the cost of tape-recording a colorcast is expected to be 95 per cent cheaper than the expense of doing the same show on color film.

These wonders and a like number of advances in TV studio equipment impress one with the progress video engineers have made under the stress of stiff competition. Regrettably, program producers and "creative" executives have not kept pace.

But, if the inventive engineers have done well, they may also be overzealous. In the dying days of the year just past, the Dumont Laboratories demonstrated a new development that, I fear, will be put on the market during 1954 and may even become a phenomenon of the American living room of the future. Called the Duoscopic Screen, this handy-dandy little gimmick permits the simultaneous reception of *two* TV programs on the same mosaic. In this way, Dad and Mother, sitting to the right of the receiver, may attempt to watch "Life Is Worth Living" while the small fry, bunched screaming to the left, view "The Lone Ranger." The family will be literally seeing double; and when 3-D video finally arrives, it really will be 6-D.

Now all that remains—but it may be too much to hope for, at this point—is the invention of a device that will make television programs twice as good as they were in 1953.

Carol of serendipity

The gift of finding valuable or agreeable things unexpectedly—Walpole

Shepherds had it as they went
Piping carols of content.
Three Kings bearing treasure hoard,
Went with it to find our Lord.
With it Joseph, silent, wise,
Looked into the Child's eyes.
Gentle Mary used its art
Pondering all things in her heart.
Then why shall not also we
Pray for serendipity?
We who know Him from of old
On the paten's gleaming gold,
Do we always recognize
Loveliness in lowlier guise?
Daily worries, body's pain,
Herein now He comes again.
Lest by chance our hearts reject
Jesus when we least expect,
Serendipity, alert,
Guards the Child from harm or hurt.
I for you and you for me,
Pray for serendipity!

SISTER MARY OF THE VISITATION

St. Thomas' positive view

BETWEEN COMMUNITY AND SOCIETY: A Philosophy and Theology of the State

By Thomas Gilby. Longmans, Green. 344p. \$5.25

This volume is an excellent presentation of the political thought of St. Thomas Aquinas. The author, an English Dominican whose previous books on Thomistic dialectic and metaphysics have merited a wide reading, now adds this third important volume. His approach is scholarly, penetrating, human and even, at times, charming. Fr. Gilby carries his three-fold competency in theology, philosophy and history with a balance that makes his work an important acquisition for any library.

In this treatise Aquinas is not depicted as an oracle ever ready to reply with a formula in matters political. Yet the reader appreciates how he charted the independence of politics while still relating it directly to theology. Thomas in the thirteenth century gave direction to political theory by traveling the middle of the road. He stands midway between the cunning Machiavellian and the starry-eyed ideologist who would blot out the distinction between the things that are Caesar's and those that are God's.

No chapter is written in an historical vacuum. Fr. Gilby points out how Western religious thinkers before Thomas reflected the pessimistic political philosophy of St. Augustine, who taught that political society is a direct result of original sin. Bad men need a policeman to keep them in line. The strong-arm officer is the state. In this view it was easy for men to feel they were "just exiles painfully making their way from Babylon to Jerusalem . . . prodigals returning from the pigsty" (p. 27).

Thomas took a more positive view. The state, he held, is founded on the social nature of man. It is as natural that men should live in community, and that these communities should be regulated by laws and the common good promoted by political action, as it is that men should breathe. A community of saints would still require political life. Thomas is not like a high-minded political rationalist who dislikes the smell of human nature. Nor is his temper that of the lawyer preoccupied with points of legality. Usually he prefers to settle an issue by an appeal to reasonableness rather than to current professional practice.

To Thomas' way of thinking, collaboration in the conduct of government must be general. This is best ensured "by a democracy tempered by

aristocracy and unified by monarchy" (p. 171). Democracy, however, is never praised unequivocally. In the abstract, monarchy is favored for the sake of unity, aristocracy for the social function of virtue, and democracy for the spread of responsibility. None should be exclusive of the others. The best state will be a blend of all three.

Theology moves backwards and forwards without hiatus from mysticism to morality. "Political health," states Fr. Gilby,

depends on friendship . . . a reaching out to nothing less than the friendship of Divine Charity. The state is stuffy unless the winds blow in from heaven. Christianity has more than an improved philosophy to contribute to social life (pp. 168-69).

Grace broods over the whole course of history.

Modern readers will take heart from those passages where good government is discussed. For example, it is fittingly urged that

authority, instead of interfering unduly in the lives of men, and defeating its own purposes, should sometimes practise the art of leaving well alone, and recognize various shades of permission—dispensation, concession, toleration, indulgence and forbearance (p. 237).

Thomas lays a frosty hand on the actors of "officialdom"—"men who seem born functionaries and occupy office are not those to whom power in the state should be given."

The dominant concept of this work is that of the person who has a social mission to share in the ways of God—the Logos who leaps into the world is not just a Platonic Idea of Things, but is a Person, the Son of God, the Word made Flesh.

HARRY J. SIEVERS, S.J.

Communist thinker-control

ONE

By David Karp. Vanguard. 311p. \$3.50

This powerful and convincing novel describes the fate of intellectuals who sell out to communism, which rules the masses most effectively by controlling the thinkers. Mr. Karp's purpose is not to analyze society under communism, as other novelists have done very well, but rather to give his readers a catharsis of the soul they will not soon forget through the story of an individual. His thesis is that no man can exist as a distinct person under totalitarianism.

This is the story of a professor of

BOOKS

English at Templar College in an imaginary Anglo-Saxon Communist state. Prof. Burden is a second-generation intellectual in this future society. He believes unquestioningly in the benevolence of the state and considers his ten years as a spy for the Department of Internal Examination part of the "re-education" which the state has substituted for long-abolished punishment of nonconformists. Therefore he is glad to send in to the department daily reports about the deviations or "heresies" of his colleagues at Templar.

Then he learns that the department considers him an ingrained heretic, the more dangerous for not realizing his deplorable deviation. The department discloses this fact to him in part, while it debates whether to kill him or attempt to give him an entirely new personality. The examiners of the department consider that Burden's small feeling of vanity that he should be commended for his reports proves he thinks as an individual, instead of as an anonymous member of the state. This heresy puts him beyond mercy or redemption.

But Mr. Lark saves Burden. Lark himself had been remodeled by the great scientists Larsen-Kohn (hence his name Lark) from a rebellious adolescent individualist into one who seems destined to become eventual Director of the Department. With the mad zeal of a perverted scientist, Lark determines to accomplish the transformation of Prof. Burden into the minor, inoffensive clerk Hughes within two weeks.

Drugs, narcosynthesis and physical isolation in a hospital room to share the utter loneliness of the incurably insane disintegrate Burden's personality rapidly and almost kill him. To recreate this human cipher as the docile nonentity, Hughes, is even simpler. Repeated playing of recordings, day and night, while the cipher is under drugs, completes the project in short order. Burden has become a perfect Pavlovian automaton, designed to live in a Communist state.

But Lark is unhappy and suspicious of his own success. Then he learns the experiment has failed. Hughes refuses to join the Church of State, in which all belong to one another and nobody belongs to himself. Thankful for his recovery from mental illness, Hughes wishes to be the one and only Hughes in the world, to enjoy his recaptured self. Without hesitation, Lark orders the death of Hughes.

We are Lark despite Lark's future experiments in spirit and broken by and terror of unanswered why do the society sell which would dition of H read this novel, they the fate that

Problems

WOMEN IN Their Education

By Mirra K. 319p. \$4

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She poin need of cou both men a the import demic curr "Can Colle is a "must" in marriage psychology and womo counselors as college much bene

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We are left with the thought that despite Lark's belligerent assertion that future experiments will succeed, the spirit and soul of man can never be broken by the state. But in the pity and terror we experience, there is an unanswered question, a challenge: why do the Burdens of our present society sell their souls to communism, which would reduce us all to the condition of Hughes? If enough Burdens read this important but depressing novel, they and we may be spared the fate that befell Hughes.

W. A. S. DOLLARD

Problems of some

WOMEN IN THE MODERN WORLD: Their Education and Their Dilemmas

By Mirra Komarovsky. Little, Brown. \$19p. \$4

This book presents an analysis of the problems of women in so far as they are relevant to women's education. Its purpose is to explore the root causes of the tensions experienced by modern women, proceeding on the assumption that widespread personal maladjustment necessarily originates in social disorder.

The study is objective, based on the author's research, and on her interviews with hundreds of young women college students and graduates. She is professor of sociology at Barnard College and Columbia University. Dealing with an emotionally charged subject, she maintains a detached, impersonal attitude. In a field bristling with extremists, Dr. Komarovsky holds admirably to a sane middle-of-the-road position.

Women in the Modern World deals with subjects of universal interest, such as: careers for women, the working mother, father's duties as parent, marriage relationship, the feelings of the homemaker, women's education. While evaluating feminine problems, the author keeps in touch with men's point of view, illustrating the impact which women's difficulties necessarily have on men.

She points out the utility and the need of courses in family relations for both men and women, yet emphasizes the importance of the standard academic curriculum. The long chapter, "Can College Educate for Marriage?" is a "must" for every teacher of courses in marriage, the family and adolescent psychology. Educators of college men and women, high-school teachers, counselors and social workers, as well as college students, should derive much benefit from this book.

The reader should be ever mindful of the fact that this book deals exclusively with the problems of women; further, with those particular women

who experience this type of problem. Not all women feel frustrated by reason of their sex. Not all homemakers feel discontented. Not all feminine college graduates consider their education wasted.

Although the author refers to this fact, there is danger that its weight may be lost in the mass of evidence. Thence a contented, satisfied, conflict-free woman could, from a quick survey of the book, get the idea that she ought to feel frustration; that, somehow, surface-living has failed to show her the true problems of life. Those readers, both men and women, who make allowance for this fact should find a mine of valuable data in *Women in the Modern World*.

JAMES E. ROYCE

SET ALL AFIRE

By Louis de Wohl. Lippincott. 280p. \$3

This novelized biography of St. Francis Xavier—the latest in a series on the saints to come from the pen of Louis de Wohl—is an interesting and very readable account of one of the world's most colorful heroes.

From the opening pages, the narrative is vivid and fast-paced and almost as meticulously accurate in its way as Father Broderick's *Francis Xavier*. But this is not to say that the novel is any less successful for being accurate. Mr. de Wohl has learned how to write biography under the wrappings of a novel without sacrificing the color and imaginative detail that one rightfully expects to find in this particular genre.

Here are Xavier, the athletic hidalgo; the intellectual and angelic Favre; the balding Ignatius, author of a little book of "magic"; the psychopathic Landivar who plotted to murder Ignatius; and, finally, Laynez and Salmeron, Rodriguez and Bobadilla. And here, too, are the touching scenes of the vows on Montmartre, the preaching and works of mercy in Rome, the unexpected friendship of Dr. Ortiz and the blessings of Paul III.

Xavier's voyage to India—a nightmare that lasted for thirteen months—is related in some of the best writing in the book. The portrait of the ship's drunken surgeon, the imaginative recreation of what Xavier was able to do in a priestly way for the ship's passengers—derelicts, soldiers of fortune, convicts bound for Mozambique—are bits of de Wohl at his best.

The work of Xavier in Goa, his daring ministry along Cape Comorin and his defiance of de Paiva and other representatives of Portuguese colonial corruption, his bouts with the Brahmins, his feverish catechizing of India and

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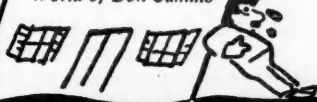
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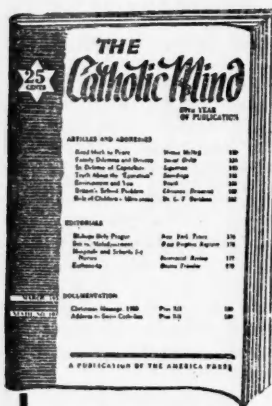
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FELTON O'TOOLE

MARGARET OF AUSTRIA

By Jane de Longh. Norton. 256p. \$4

Most history students know about Margaret of Parma, Regent of the Netherlands in the reign of Philip II of Spain. Not one in a thousand has ever heard of Margaret of Austria, daughter of the Emperor Maximilian and aunt of the Emperor Charles V. She, too, was Regent of the Netherlands, but she died thirty years before the famous revolt in the Low Countries.

The Archduchess of Austria was born in Brussels in 1480. Her mother, Mary of Burgundy, was killed in a hunting accident; her father used her as a pawn in the dynastic struggle for power and personal prestige that obsessed contemporary sovereigns.

At the age of two, she became the affianced bride of thirteen-year-old Dauphin Charles of France. When Charles VIII married Anne of Brittany, the Emperor promptly arranged for her marriage to Don Juan of Castile and Aragon.

Margaret dutifully traveled to Spain and became the center of courtly ceremony. Five months after the marriage, Don Juan was dead. A daughter of this marriage died shortly after birth. Once again Margaret returned to the Low Countries.

She was not permitted to tarry long. Her father and brother arranged another marriage for her. The contract with Philibert, Duke of Savoy, was signed at Brussels in 1501. Three years later the young duke was dead, and the Emperor decided that Margaret could best serve imperial policy by becoming Regent of the Netherlands.

At her festive entry into Brussels the populace wept tears of joy and gratitude for their "national" princess.

Margaret proved herself to be a highly competent regent and succeeded, as well as anyone could have done, in reconciling bellicose Habsburg policy with the desire of her people for peace. On her deathbed she dictated a letter to Charles V commending peace to him, particularly with the Kings of France and England.

The author is presently cultural attachée at the Netherlands Embassy in London. Her sympathetic portrait of a remarkable woman is a valuable contribution to our understanding of the cynical game of politics as played by the masters of sixteenth-century Europe.

JOHN J. O'CONNOR

THE DEPARTURE

By John Olden Sherry. Bobbs-Merrill. 328p. \$4

This is an important, provocative book, by which I do not mean well-constructed or mature—it is neither of these things—but important in the sense that Scott Fitzgerald's *This Side of Paradise* was important, for expressing the philosophy of a certain section of the postwar generation. In its construction, the story lacks the tight narrative polish exhibited by another young spokesman, John Phillips; and in its tone, the hero-narrator, while resembling an older edition of the Holden Caulfield of *The Catcher in the Rye*, is neither as witty nor, for all his added years, as knowing as that young man.

Like so many first novels, this is autobiographical, the life of the book's narrator tallying very closely with that of the author himself—born and raised in St. Louis (called Beauregard in the novel) in the 'twenties, attended college in the 'thirties, joined the Air Corps in the 'forties, tried advertising in New York after discharge, and finally expatriated himself to Italy in the 'fifties. This is an episodic novel of ideas, and the chief idea that emerges is that America is in the hands of the George Follansbee Babbitts, and that life in this country is at present intolerable for a young man of uncompromising ideals.

This is, as I have said, a young book, and exhibits all the traits of youth: intensity, extremism, selfishness, romanticism, disillusionment and, for all its would-be cynicism, naiveté. It is also an honestly written book and extremely easy to read. The narrator and his friends want desperately to find themselves, to be "free," and toward this end they have consistently fed the dictates of their egos, which is like stuffing one's self with bon-bons in order to get thin. What none of them has yet realized is that freedom can be achieved only by turning away from, not toward the ego, and that the only free man is the man who gives himself freely. RICHARD CROWLEY

REV. HARRY J. SIEVERS, S.J., is the author of *Benjamin Harrison: Hoosier Warrior* (Regnery).

WILLIAM A. S. DOLLARD is assistant professor of English at Hunter College, New York City.

REV. JAMES E. ROYCE, S.J., is in the philosophy department at the University of Seattle.

THE WORD

"Jesus answered her, Nay, woman, why dost thou trouble Me with that? My time has not come yet" (John 2:4; Gospel for second Sunday after Epiphany).

We read in the Gospel of the second Sunday after our Lord's Epiphany one of the best-known and best-loved incidents in the life of Christ, the Son of God. Perhaps we love this first miracle of our Saviour because it was performed at a wedding.

Possibly, too, this event appeals precisely because the wonder which was worked was (to use a very odd word in such a connection) trivial: no one was dying, no one was even sick, no one needed to be snatched from the pit of despair. People merely stood to be embarrassed, and Jesus prevented the embarrassment. Can it be that we also like this miracle because it involved that good, honest creature, wine, excellent wine, and plenty of it? Above all, we treasure the prodigy because it was done at the request of Mary.

Our Lady, then, provides the chief delight of the miracle of Cana. She also provides the real mystery in this mystery of her Son's life. It comes as no surprise that Mary spoke as she did to her Son, for nothing could be more characteristic of her sweet and universal solicitude than the request she calmly made. Yet as often as we read or hear the strange, apparently cold and uncharacteristic response of our Lord to His Mother, we experience the same start of astonishment, and—let us be honest—the same annoying twinge of disappointment and pain. *Answerest Thou Thy Mother so?*

First, let us convince ourselves once and for all that our gentle Saviour's answer to His Mother was neither rude nor curt nor in any way impatient. His mode of address—*Woman, Lady*—sounds cold and formal only to our later ears. It was thus that old Homer's Hector, a model son and husband, addressed both his mother and his wife, and the vocative "Lady Mother" occurs in Shakespeare. By the same title our Lord spoke to His Mother from the cross, where the name could scarcely have been intended as a rebuff. As for the colloquial expression, *What is that to thee and to Me?*, the Arabic scholars assure us that the phrase is commonplace in the language which Christ spoke, and means simply, *Don't worry about it.*

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It is from our Saviour's next brief remark that His whole answer takes on the tinge of chilly reproof. *Nondum venit hora Mea: My hour has not come yet*. There is no obscurity here. Christ is saying flatly that in His carefully planned campaign for the redemption of a world the time for the device and technique of miracles has not yet arrived. In short, our Lord is refusing His Mother's hardly veiled suggestion. Then comes the delicious surprise, the joy and true meaning of Christ's first miracle. His Mother turns quietly to the waiters and says, *Do exactly as He tells you*.

The changing of water into wine was not only our Saviour's first miracle; short of the Resurrection, it was His best, really. For His words to His Mother could not have been pointless. He was not speaking to His Mother at all, as we see clearly from the simple fact that His Mother, if we may put it thus, paid no attention to what He said. Christ was speaking to the centuries. He was speaking to us. He was saying: *I have a plan for all things, a plan which is timeless. That plan you will not at all understand until we meet, for it is both immutable and subject to constant, eternally foreseen revision. My Mother, as you can see, is in charge of all revisions. I can do nothing with her, except agree*.

The miracle at Cana is completely beautiful, and far more heady than the superior wine which it so opportunely produced. Let us all now go speak—gently, tenderly, pleadingly, trustfully—to the wonderful Lady who is in charge of the revisions.

VINCENT P. MCCORRY, S.J.

THEATRE

IN THE SUMMER HOUSE, with Judith Anderson starred as the leading character, is a tense, tightly written drama that escapes morbidity and tragedy by the width of a hair. Gertrude Eastman-Cuevas is a neurotic widow with a passion for running other people's lives, especially that of her shy, brooding daughter, who likes to mope in a bower in the Eastman-Cuevas garden, daydreaming and reading comic books. As the story proceeds, the widow marries an amiable Mexican, first making sure that his means are ample. Her daughter weds a swain who works in a nearby beach restaurant.

Unable to change the folk ways of her Latin in-laws, she makes an effort to resume control of her daughter's

life. Here she encounters the resistance of her son-in-law, who vaguely recognizes the destructiveness of her passion for managing people—a passion so intense that to call it possessive would be understatement. Consuming would be a better word to describe a passion that eventually becomes self-consuming.

Jane Bowles has etched the haridan's progress in mordant scenes and strong dialog, with a frequent douche of humor to relieve the tension. Oliver Smith and the Playwright's Company are joint producers, in association with Lyn Austin. The production is housed at the Playhouse. Mr. Smith designed the sets. José Quintero's direction, fusing dissonant elements in visual and aural harmony, is a minor miracle of the season.

Of the half-dozen excellent performances, besides Miss Anderson's, space permits mention of only two. Mildred Dunnock sparkles as a be-reaved mother, and Elizabeth Ross is quite appealing as the browbeaten daughter.

DEAD PIGEON, presented at the Vanderbilt by Harold Bromley and Haila Stoddard, is a potential melodrama from the typewriter of Lenard Kantor. The principal ingredients of melodrama, it is almost foolish to mention, are suspense and excitement. Since Mr. Kantor allows the suspense to lag in the middle of the first act, and delays the excitement until the third act, the drama in *Dead Pigeon* remains largely potential.

The scene of the story is a hotel room where a former lady of the underworld is living the life of Riley while waiting to impart important information to the district attorney. Two detectives are assigned to guard her. One of her protectors is in the pay of the mob that wants to rub her out before she spills what they think will be damaging evidence. There are only three characters in the play. For long stretches only two of them are on the stage at the same time, substituting aimless motion for action while exchanging pedestrian dialog. The excitement picks up in the final scene, however, with one of the most realistic stage fights of recent memory. By that time, however, the story has already become sexy and sticky.

Joan Loring gives a competent performance as the girl, James Gregory is the crooked detective and Lloyd Bridges is the cop who tries to be at least partly decent. Mr. Gregory, with his air of casual slinkiness, is the only one of the three not completely hamstrung by Mr. Kantor's tedious writing.

Mr. Bromley directed. The set was designed by William and Jean Eckart.

THEOPHILUS LEWIS

FILMS

KNIGHTS OF THE ROUND TABLE is an extraordinarily handsome early medieval pageant filmed in Technicolor and, as MGM's first experiment in the process, in CinemaScope. At least some of its virtues fall into the predictable pattern of Hollywood spectacles. Its physical re-creation of the period suggests herculean labors in the field of historical research as well as on the part of seamstresses and set builders. Its battle sequences are stirring and, as probably will be the case with all subsequent movies with medieval settings, reminiscent of *Henry V*. Its panoramic vistas of the English countryside and of landmarks which date back to the proper period (the picture was made in England) are eye-filling and very cannily utilized by director Richard Thorpe.

The picture's shortcomings, mostly along the line of plot and to a certain extent of casting, also are typically Hollywood ones. It is difficult, though, to see how they could have been avoided. At first glance the legends about King Arthur's court suggest themselves as ideal family screen fare. On further examination they prove to be pretty heavy going. Moreover, Malory's *Morte d'Arthur*, the film's avowed source, is replete with material which parents would understandably frown on for their children.

The scenario, devised by Talbot Jennings, Jan Lustig and Noel Langley, is a nicely laundered patchwork quilt.

Ava Gardner's Guinevere lends an unfortunate twentieth-century ingenue note to the (for screen purposes) sublimated love affair between Lancelot (Robert Taylor) and the Queen. Most of the writing and acting, however, has enough dignity and skill to convey for family audiences a surprisingly valid feeling for the valor and religious faith which characterized the Age of Chivalry.

THE WILD ONE is the last of the off-beat, unpretentious, medium-budget films to be delivered to Columbia Pictures by producer Stanley Kramer under the terms of their recently terminated contract. (In his final film for the company, the still-unreleased *Caine Mutiny*, Kramer bowed to the current craze for the colossal and went all-out in matters of budget, all-star casting and Technicolor.) Though the picture must be accounted a failure, it has considerably more stature than most run-of-the-mill successes.

It concerns a gang of very much post-adolescent hoodlums riding motorcycles, who descend on a quiet, small town and take it over in what amounts to an unofficial reign of terror until the tension flares up to produce the inevitable tragedy. The gang is portrayed with clinical lack of sympathy as purposeless, directionless, defiant of all authority and totally lacking in moral sense and the capacity to come to satisfactory individual terms with life.

Before long, however, the picture turns the spotlight on the townspeople and suggests that, by and large, they are no better than the hoodlums. In

one sense, the latter are the victims of the greed, hypocrisy, belligerence and cowardice that characterize the "respectable" elements of society. The dismal picture of contemporary life rings uncomfortably true as far as it goes. Unfortunately it does not go so far as to provide anything in the way of individual motivation or convincing background material for its indictment. As a result, responsible audiences are likely to be outraged by the film's portrayal of the townspeople, and disquieted, perhaps with good reason, by its possible effect on the untutored and immature.

MOIRA WALSH

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Parochial-school rejects

EDITOR: The Feature "X" for Dec. 19 is one I have been meaning to write for several years. Congratulations to Katherine Mann Byrne for stating a delicate problem with such good taste.

I have been a teacher of adolescents in a public junior high school for a decade or so. We have our problems. One of the hardest is how to give a sense of security to a child who has been transferred to public school after six or seven years in the intimate atmosphere of the parochial school.

The worst behavior deviates among our pupils come to us from parochial schools. They have failed to measure up, scholastically or otherwise, to the parish school's standards. If the public school gets them early enough, it has facilities for helping such children. But at twelve or thirteen, the change is too drastic.

The child's resentment burns deeply. At that age, emotional instability is not uncommon, and it takes little to throw such a child completely off balance.

Parents and children seem surprised at the understanding and the efforts to help they meet with in the public school. These are often quite successful, so far as our contact with the child is concerned. But the child and the Church have each lost something very precious.

(MRS.) ESTHER M. VENTER

Amityville, N. Y.

Job for Catholic colleges

EDITOR: May I add a hearty "Amen!" to your Comment of Dec. 5, "School for labor attachés?"

I have met many so-called labor attachés out here in Asia during the past several years and have been impressed by the fact that most of them never worked for a union or had any actual trade-union experience on local and higher levels. This is not always true, but too often it is.

In addition, one finds that Socialists and former Communists seem to specialize in the labor-attaché field. It is a tragedy that an American labor movement predominantly Christian cannot produce labor attachés who can reflect overseas the Christian tradition on which their movement is built.

I urge that a major Catholic college look into this problem of training young men to work for labor in the international field.

RICHARD L-G. DEVERALL

Tokyo, Japan

Trade with Soviet bloc

EDITOR: Congratulations to Fr. Masse on expressing so concisely one side of a very controversial question in his Dec. 19 article, "Free-world trade with the Soviet bloc." But it leaves me with reasonable doubt whether his cold, hard facts are as cold and hard as they are made out to be.

First fact. Our allies are not selling strategic goods to Soviet satellite countries. The question is, which goods are strategic and which are not? When France under Napoleon was blockaded, it was weakened, not for lack of munitions, but for lack of simple necessities like sugar and leather. Anything that helps an enemy is strategic.

Second fact. In the interests of their own economic stability, it is necessary for Western European countries to trade with Communist countries. For seven years, the United States has been pouring financial aid into Western European countries. If their trade with Russia's satellites has been so successful, why isn't Western Europe now financially independent? We are paying our allies to build up our enemies.

BILL HAMANN

Canton, Ohio

Coverage of bishops' statement

EDITOR: Under Current Comment in your issue of Jan. 2 you refer to a survey by the Pittsburgh *Catholic* and its finding that the New York *Times* was the only secular daily which ran the complete text of the bishops' statement in November on "The Dignity of Man." The Washington *Star* ran the complete text, as any survey of secular dailies would have shown.

B. M. MCKELWAY

Editor, Washington Star
Washington, D. C.

Social encyclicals

EDITOR: Dr. Francis J. Brown certainly made some excellent points in his article on teaching the social encyclicals (Am. 12/5). The ignorance of these encyclicals among Catholic educators is appalling.

Only last spring I sat in a classroom in a Catholic university and listened to a professor refer to those who condemn eighteenth-century economic theory as "starry-eyed idealists." I really do not believe he knew he was calling Leo XIII and Pius XI starry-eyed idealists.

MARY F. SCHMANDT

St. Louis, Mo.